over the years without reference to any plan, surrounding a sort of courtyard. In addition to a row of single rooms opening on the court, it shelters some shops and storerooms. The principal merchant who uses it as a place of business is a Nestorian who lives in Dyana and who, in addition to other enterprises, monopolizes the profitable supply of bottled beer and arrack to the civil servants and officers. He comes to Rowanduz only two or three times each week, and, during Ramadan, when drinking of alcoholic beverages is foresworn by most, keeps away entirely. The hotel itself offers the transient little more than a room and a bedstead. He is expected to furnish his own bedding, and to find nourishment as best he can. The "hotel," in brief, is little more than "a roof overhead and lesser animiculae withia," in this, a modern descendant of the khan or fundug of Medieval days, so often described and so often cursed by travelers of that era.[1] Visiting government employees normally find accommodations with one of the local civil servants, army officers seek the barracks in the valley and Kurds, as well as Nestorians, who must spend a night in the town can find free lodgings and meals at the great house of Isma'il Beg. It follows that the khan is little used, and its few occupants are usually commercial travelers from Erbil or beyond, too low in social status to apply to the civil servants and too timid to avail themselves of Kurdish hospitality.

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[1]Mazaheri, 1951, pp. 193-194.